121 /43/ Three years ago G. P. Murdock published his "World Ethnographic Sample." It goes without saying that an endeavor of this scope can only be incomplete. Now, as far as the Carajá, one of the nine tribes classified under the heading "Eastern Brazil," are concerned, the set of 30 characteristic features of this society in Murdock's attempt displays significant gaps and serious inaccuracies. It is my intention, here and now, to remedy this state of affairs as well as possible, in order to contribute from my side, while concerning myself with only one case among 565, to a fairer calculation of the human probabilities.

114 [122] [101] [127] To accomplish this task I shall use as a base the data that I was able to collect personally, in the company of my wife and aided by the National Swiss Foundation for Scientific Research, during the rainy season of 1954 to 1955 among the Carajá of the south, as well as, naturally, on the information from our predecessors in the field, Ehrenreich, Krause, Baldus, and Lipkind above all. I am using this opportunity to express the great regret that I feel every time I think of the fact that the rich materials collected by Lipkind have never been published in a satisfactory fashion. The Carajá, although they have been known for a long time, are basically misunderstood. To be fair, it must be added that they themselves do not make the task of investigators easy, and it goes without saying that under these circumstances my own contribution must remain fairly fragmentary in view of the too short period of our stay among them.

121 On the other hand I am convinced that the presentation of facts alone — allegedly pure facts — does not help us to become better acquainted with the human condition, and the second aim of my article is to present to you a first attempt at interpretation of the data concerning the Carajá kinship system, which, not without reason, was left blank in Murdock's attempt.

128 To facilitate the comparison I shall follow the framework of the columns of the "World Ethnographic Sample." The 433 [121] 462 [231] Carajá cultivate primarily tropical tubercles, although maize is not lacking; true domesticated animals are absent.

127 /180 cont./ For comparison I used Ehrenreich, Anthropologische
113 Studien über die Urbewohner Brasiliens /Anthropological Studies of the Brazilian Aborigines/, Brunswick, 1897.

141 Height. Ehrenreich gives (p. 108) the average body height of the men of the Carayahí as 168.2, of the women as 152.8 centimeters; thus, according to his measurements, the women are significantly (15.4 centimeters) smaller than the men. In gen-
[114] eral this proportion is correct, but there are considerable individual deviations.

141 The southern horde on the whole seems to be taller than the
142 northern horde; this is probably attributable to the admixture of Savajé blood, for the Savajé are distinguished from the Karajá by their greater height. In the southern horde there were many men who were as tall as I and a few who were taller (I measured 167 centimeters barefoot), but the tallest probably did not exceed 170 centimeters. For the southern horde one may probably assume 166 centimeters to be the average. The women of the southern horde were also in part quite tall, but in general they remained behind the men in the same proportion as in the northern horde.

Among the latter there was no one who exceeded me in height, and only a few who equaled me, and such tall figures were very rare (Pl. 37, Ill. 1). The great majority of the men were considerably shorter than I; they might be 160-162 centimeters tall on the average. Their height varies by half a head. The women are considerably smaller. /Pl. 36 appears here/ /181/ they remain about half a head behind the men; thus Ehrenreich's average could be assumed for them (Pl. 17).

Besides this, however, there are elements of the population which one must definitely call short. One should compare the two small youths in Illustration 1, Plate 37, who are a full head shorter than the tallest ones (these are about 165 centimeters tall), so that they approach Pygmy measurements (140-145 centimeters). The same is true for two other youths on Plate 44, Illustration 1. Most striking is the appearance of the dwarf woman on Plate 17, who reaches just to the shoulders of the man standing next to her, who is about 164 centimeters tall. I often encountered such small, but fully grown persons in the north horde (compare also the Savajé), whereas it was not

[Text continues on p. 48]

6:Cook M-3,4 (ca. 1900) 1909
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derelects, drifting for ages on the ocean of time. Physically, they have developed splendidly, and approach closely the completeness that the Creator has ordained for man; they are fine animals. Mentally, they have scarcely advanced one step, and they fall immeasurably below the standard of intellectual completeness that the Supreme Mind has beneficiently ordained that all mankind should strive to attain and to enjoy. Morally, or spiritually, they have not developed at all, but instead, have shrivelled fearfully, and every day they fail more and more of the glorious standard of perfect manhood and soul development that God, the Supreme Soul, has established, and ardently desires that all men should attain to, until they are almost infinitely removed from God. What a fearful *mis*-fortune it is that men should so utterly miss the prize of the high-calling of God.

For many of the facts herein presented regarding the Karayá tribe, of the Araguaya, I am indebted to that valuable work on South American Ethnology, *Beitrage zur Völkerkunde Brasilicus*, by Dr. Paul Ehrenreich.

The Brazilian government once maintained a school at Leopoldina to "civilize" the Karayá who live in several villages, or clusters of huts, scattered along the Araguaya a thousand miles. Much money was expended in this venture, but like many similar government enterprises, it ended without any desirable results having been achieved. Though a sincere effort may have been made to teach a few of the arts of civilization to these children of the wilds, yet the heart, or conscience, remained untouched by any elevating influences. Moreover, the moral influences that did exist, were positively bad, for the "civilization" that operated on these primitive people was immoral, degenerate. Therefore the savage pupils readily absorbed the vices of their teachers and examples, which were positive, but were not so apt to acquire their virtues, which were at best merely neutral. So they graduated from the school of "civilization" in a worse plight, morally and socially, than when they "matriculated."

To establish a school to "civilize" the children of the